

SOMETHING OF

TRUTH

MADE

MANIFEST

In Relation to a Dispute at *Draton* in
the County of *Middlesex* in the first Moneth
(last) in opposition to the false account
given of it by one *Philip Taberner*, in
his BOOK styled the

WAKERS-ROUNDS;

OR

A Faithfull Account, &c.

And this is written for the Truths sake by E.B.



L O N D O N,

Printed for *Thomas Simmons* at the Bull and
Mouth neer *Aldersgate*, 1658.

SOMETHING OF

TRUTH

MADE

MANKIND

(In Relation to a Dispute at Devon in
the County of Exeter in the last Month
last) in opposition to the false account
given of it by one Philip Thomas, in
his BOOK entitled

WALKER'S ROMANCE

OR

A FAMILIAR ACCOUNT &c.

And this is written for the Truth sake by E. R.



L O N D O N

Printed for Thomas Stimpson at the Bell and
Mortar near Aldgate 1828.

Orasmuch as one (who hath (I suppose) ambitiously
 stiled himselfe Mr. *Philip Taverner*) hath taken in
 hand to set forth to the view of the world, an ac-
 count & relation of a dispute happening in the 11.
 month last, at *Draton* neer *Colebrook*, to which relation I am a
 little engaged to write something by way of answer thereto, in
 that all people may know the truth; and being the truth is
 somewhat concerned herein, that is the reason wherefore I
 have taken in hand to write a little by way of answer to his
 relation, being without any prejudice towards the man, as
 concerning any wrong he hath done to me, though me as well
 as the truth he hath wronged, as may appeare to such who
 desire to know the truth.

It's true, a publique dispute I had, the time and place men-
 tioned, with a company of Priests, and this same *Philip Ta-
 verner* was one of them; and the occasion of the Dispute was
 this, I being a few weeks before, at a meeting with some
 friends in the said Towne, one *Richard Goodwin* in his
 relation mentioned was present at the hearing of what was
 spoken, but at that time did not object any thing, though
 afterwards in *London* and other places he went up and down
 in a backbiting manner, and gave forth that I had held forth
 pernicious Doctrine, or the like; whereupon I intreated
 a dispute for the tryall of those things, and it was
 concluded, and that day the truth was much made manifest;
 and hee confounded; and as to all the things objected a-
 gainst me by *R. G.* which he would have seemed to have
 been a great occasion thereby, as if some great matter of heretic
 and error had been uttered by me. I say, the very truth of
 all these things was demonstrated according as I had said
 them down, and his arguments against them made of none
 effect; and though such as hardened their hearts might go un-
 convinced, and in greater unbelief then they came, yet I am sure
 the upright-hearted, and such as desired the knowledge of the

truth, were wholly satisfied, and this many can give testimony of with me: And though by his relation it may appear otherwise to some, yet wherein he hath related falsely, it shall fall upon his own head; and his folly shall truly more appear in the end then he would have, or seem to cause any to more appear at this present; and so he might with more credence himself been silent, then to have meddled in that wherein he hath shewed himself so imperfect. For I believe that the same Philip Taverner hath given a relation of four times as much as he did speak at that meeting; and have related, as though he spake that which he never uttered, by so many times so much as I have said, and have not related so much by many times, as was spoken by me, and by them of my party, as many may witness; which work of his seems not to be perfect, neither yet altogether honest, as sober men may judge; but such a thing must redound more to his own dishonour, then to the truths disadvantage. And first, as to the Title of his false relation, which is filled, *The Quakers Ramble, or a faithfull Account*, &c.

To this I answer, that the very Frontispiece and Title of his Book favours of a vain light scornfull spirit; and so every spiritual man may judge of it to be so; but why dost thou P. T. say *a faithfull account*, but that to confirme falsehood with audacious words, having a shew of confidence upon it, thereby the more easily to enter into the hearts of the people, as if it were irreprovable; coming also from the hand, and under the hand of a *Mr. Philip*, &c. having so filled thy self to make thy fame great, and to publish thy work under a seeming authority; but hadst thou had more humility, lesse pride would have appeared: and hadst thou had a better heart, lest of unfaithfull dealing would have proceeded from thee, as I have said, evil shall fall upon himselfe that hatcheth for another; but why dost thou say *Faithful Account* in the title page? signifying to the world, that all in it is true, and nothing of truth wanting in relation to that Dispute; and yet in thy Epistle saith, thou dost not undertake to set down the multitude of words that that day was filled withal, and yet saith, that a third man of the company made a large discourse

concerning the person justified; but relates not one word what was said by him; and here thou hast not dealt faithfully; nor given a faithful account: And page 31 thou saist, But at such a time did multiply many words; but doth not relate his particular words; and so hath not in this dealt faithfully; nor given a faithful account; and also in many other things thou hast not related what was spoken at all; and thou hast contradicted thy self, in saying a faithful account, and yet confessing in effect unfaithfulness. And thy own words being compared together, proves a contradiction by thy own minde and pen; for to give a faithful account, as thou saist thou hast, is to relate the whole truth; and not to keep any back, neither to speak more then the truth, by adding thereto any thing. But again thou saist, thou undertak'st not to relate the multitude, or every particular of words, neither doth relate what particular words such a one and such a one spake, but saith he said so, and multiplyed many words, not saying what his words were; and therefore thou hast layed a contradiction upon thy own head; and it shall remain till it have made thee ashamed.

And now as to the particulars; upon which the Dispute depended; so far as they are truly laid down in my words; and in my intent and meaning I am ready to justify them in any place or time convenient; or before any Authority whatsoever, upon lawfull occasion; but as thou hast laid down some, or some of them, thou hast wronged me and my truth, and either not understood my meaning, or subverted and perverted my words to thy own advantage.

And whereas in the Epistle thou saist, I would not owne them, viz. the particulars laid down to be mine at first, and yet owned every one of them in the discourse, &c. I did not owne them; but how? and how did I owne them but thus? the Objector had laid down some of the particulars not in my words, which made them vary from the sense of my meaning; and others of the particulars he had laid down utterly false, and so I did deny them as coming from him; but as to the substance of some of the particulars,

I laid down, having laid them down according to my own
 most meaning, in my own sound expression of words;
 thereupon I engaged a dispute upon the particulars, which
 first denied them as laid down by him, and in his con-
 clusions; and then owned them in the simplicity in the
 as by me uttered; I mean some of them; but some, I
 ther denied. And as to speak of that Text, Job 5. 2.
 which sayest thou, I endeavoured to shew what I spoke
 to no purpose. I do deny thy words; for that same verse shall stand
 a witness for me, and against thee in all the world; and
 ever shall prove that some of the Scriptures were spoken
 the world, and not to the Saints, and the truth is self
 covering, and I need no other thing to skin over, as thou
 scornfully speakest.

And whereas thou sayest, *There was just matter of reproach*
in the dispute, in both parties, &c.

Answer. While thou hast condemned others, thou hast
 judged thy self, who was of the one party, a strong con-
 sider for the Priests party; and having now accused both par-
 ties, would clear thy self to be of neither, but cannot; for
 it is known that thou didst take their part, and in the
 thou sayest, the discourse was betwixt a party of themselves
Quakers, with Mr. Philip T. Sec. where thou dost own
 self to be one; (and reckons thy self the foremost Master) of the
 Disputants; and now upon better consideration I think, that
 thou hast searched into their self, with whom thou wast
 ed, thou wouldst absolve thy self to be none of them; but
 third party; but let me tell thee, what disorder, prejudice, and
 passion as thou speakest of, as was amongst the Priests, thou hast
 a part in, and must own their sin and their condemnation;
 thou art as guilty; and that there was any passion (except
 pure zeal for God and his truth, which thou in thyself
 so call) or prejudice, or such like amongst us, I do deny;
 and knows thee to have been a false testimony; and that
 covers, as if thou wert a moderator or the like, in thy speak-
 ing, will not hide thee, nor cover thee from what I have said
 of thee.

But as to the things in particular I now come, and may
 they

what my words are, and the ground of them, and how
I laid them down, and upon what occasion in the first meet-
ing whereupon the Dispute did arise; and I do not here go
about to give a perfect relation of that Dispute, for my me-
mory hath not contained what passed; but as to the intent
and meaning of my words, I would give all the true know-
ledge thereof, and how far I do own the particulars charged
upon me.

First, as to that, *The Scriptures are not the word of God, be-
cause the Devil spoke something, and Pharoah something, which
are written.*

Answer. There is some truth in this; but my words were
taken up by him at the shortest, and the most for his own ad-
vantage laid down by him; for I do remember, that in the first
meeting I was speaking concerning the Word of God, and
concerning the Scriptures, which are a declaration thereof,
and shewing the difference betwixt the Word and the Letter,
and the Scriptures; for the Word of God was in the beginning,
and the world was made by it, and it endures for ever; but
the Scriptures were not in the beginning, for *Moses* was the
first that wrote any thing of the Scripture, who was long af-
ter the beginning; neither was the world made by them,
neither can they endure for ever; and therefore the Letter, the
Scriptures are not the Word of God which the Scriptures
call the Word; for also in the Scriptures are written what
the Devil spoke, and what *Pharoah* and other wicked men
said, and therefore they are not the Word of God, but as I
have said, a declaration of the Word, and what is written
is the Word; but the Scriptures, (the writings) are not,
but a testimony and declaration of the Word: much more
might be said, and was spoken by me at the meet-
ing, which is not particularly related; and this is sufficient
for any honest man that is spiritual, who hath an understand-
ing to judge hereof.

Now I suppose themselves, none of them are so ignorant,
as they will say the Scriptures are that Word which was in
the beginning, and which shall endure for ever; but say-
ing, the Scriptures are another Word, a declarative Word,

or

or such like terms; now when we dispute or contend
any about the Word of God, we dispute what that Word
which the Scripture saith is the Word; and doth deny the
Word to be the Scriptures (writings) though still we do
the Scriptures a declaration of that very Word of God; and
that the Scriptures in any place doth call themselves the
Word, or signifie so much, I do deny it; and it is left for
of our opposers to prove it that can; if they do, I will
confesse it to be the Word; and revoke all that I have spoken
to the contrary.

And as for thy deductions and consequences drawn from
my words; I do deny them, for they are not to me, but will
turn upon thy self; for thou sayest, *A strange kind of assertion,
as if nothing of the mind, will, and counsel of God were declared
in Scripture; and whither it can be the tendency of such giddy
assertions, then to a weakening the authority of the Scriptures, and
beggetting slights and undervaluing thoughts; and that the effect
may be lightly esteeming the Scriptures:* These and such deduc-
tions hast thou drawn through thy ignorance, from my
words; from all which I am clear, as having no intent
any such things, nor any intent but to testifie the pure
heart truth; and thy deductions are far more ignorant and
impudent then my assertion is strange; and let thy con-
sequences be what they will from my words, the truth of my
words will justifie me, in the sight of God and his Sa-
lomon; for I do honour the Scriptures above other writings, and give
them the authority, and esteem, and respect due unto them,
and more I dare not.

And some of thy pages I pass over, as not worth taking
notice of, I only doth say, thou hast wronged me, in not
relating so much as was spoken by us, by far; and in relating
more then was spoken by thee, or thy party. And the
thing I note is this, where A. said he would, and went about
to prove, that the Letter is the Word of God, but was not
never able to prove; and thou hast changed the words of his
argument in thy relation, from what they were as he laid
them down in the dispute, from called, to owned; For thus his
words were laid down at that time; said he, *That*

God and the Apostles called the Word of God, is indeed the Word of God, but Christ and the Apostles called the Scriptures the Word of God. Ergo. Now I denied, and do yet, that it can be proved, that ever Christ and the Apostles called the Scriptures the Word of God, and neither doth thy proofs now, nor his now, of the minor Proposition, prove that the Scriptures, viz. the writings were ever called the Word; although it be true the Pharisees made the Word of God of no authority by their traditions; but that Scripture doth not say that the Letter is the Word, which thing he was to prove, or else he said nothing to the purpose, and as to the other Scripture, *1 Thes. 2. 13.* that will not prove that the Apostle called the Letter the Word, for it was the Gospel which they received as the Word of God, and not the Letter; the Gospel is the Word of God, not denied by me but sealed unto: but the Gospel is the Letter, and writings; but the Gospel is the thing written of; and that is it which the Apostle means to be the Word of God, for that is the Word which he preached to the *Thessalonians*, and which they received, and so thy argument and proof of thy minor Position is denied, and so the major Position falls to the ground, and by this nor any other argument can all you Priests of *England* prove the Letter of the Scriptures to be the Word of God, which thing R. G. undertook to prove but could not, and would have cryed against it in me, as a great deal of heresie for denying it; but some is fallen upon his own head. The next thing I note, is in page 23, where thou would seem to cover over R. G. thou sayest his words were not, *That I had the thing signified in my hand*, when I had the Bible; but that I had that which denoted it. Now to justify him in evil, thou hast wronged him and the truth; for he did say when I held up my Bible, I had in my hand the thing therein signified upon this very occasion; I holding up my Bible in my hand, and saying to this effect; that that in my hand, I had the thing which did live in words of such and such things; but I had not the thing signified; and R. G. made answer and said, *but I had the thing signified*, and this some can witness, whereupon I made answer and said, if it be so that I have the thing signi-

fied in my hand, then I have God, and Christ, and the Saints, and Heaven, and Hell, men and beasts, and all things that are in it is written of, and then he saw the folly of his own argument, I perceive.

And much more as upon this subject was said on both parties, which I desire not much to recollect, only what I have said I can certainly remember, and can justify it, and I must confess, that P. T. in some things hath done pretty fairly, though in other things he hath not done so.

And now as to the next thing charged against me in the relation, being placed the second, though it is the third.

That evil motions not consented to were not sin; In the first private meeting I remember my words was laid down thus, and so I owned them in the Dispute, that temptations or motions unto evil are not sin to any man, who doth not consent and obey to serve temptations or evil motions, and they are not sin to the man, except they be consented to by the man, and this was proved in the example of Christ, who was tempted of the devil, and had motions to do evil, yet did not consent nor commit sin, for he resisted and overcame the tempter, and so the devils motions and temptations which were sin in themselves, yet they were not sin to him; and this prove then they could not deny, neither can any sober or wise man, and from the dispute the thing was put to a further question: Thus, but are not these motions which arise from a mans own heart a sin, except they be consented to? To which I answered, ing to speak something, and to own the very truth, and to justify that there is a state wherein evil motions may arise out of a mans own heart, which are sin in themselves, and sin to the man, yet not sin to the man, if he doth not consent to them, obey them, and fulfil them, and the Scripture doth prove it, *James 1.* where he saith, it is no sin, if thou doest, but sin that dwelleth in me, for in thine mind he served the law of God, and with his mind did not consent to the motions of evil and sin, and the sin was not his, nor reckoned against him by the Lord, because with his mind he consented not, and this no upright man can deny, and also I applied my self at that time for witness to the experience of sober peo-

and Christians, whether many times there had not been evil motions in their hearts presenting themselves, to which they had not consented; but the Lord had given them power over them, to resist them, and deny them, and they were not overcome of them; and whether ever they were accused and condemned for such motions, which the Lord gave them power against? or whether the rather they had not peace and joy in the Lord, who had discovered to them, and given them power over the evil which had presented it self? And I also gave them that which I had witnessed concerning the things, as a testimony agreeing with the Scriptures to that particular, and though the relation saith, as if I spoke of my present state to be so; but herein the hearers were mistaken, if so they understood me; for my present state is another than what it once was; I bless the Lord I speak without boasting, and my present state I did not then, nor now shall declare for I am not known to the world, nor desires to be, as was my state; but this was my intent, and is in these things my state was say I, yea I believe from ten years old, all many years after, that many times I had evil motions arising in my own heart, which sometime overcame me; and sometime the Lord gave me to overcome them; so that I consented not to them, nor obeyed, nor followed them; and when they did overcome me and lead me aside, then was I enabled and condemned of the Lord, for they were reckoned to be my sins when I consented, and many times the Lord gave me power over them, and I consented not, but resisted them and denied them, and then had I great peace and joy in the Lord, and no condemnation; and this was my experience for some years together, though my present state be another condition, of which I shall not speak, as not being needful at this time; and this is the truth which no sober Christian can deny. In your his I and I was had and true, we spent a little time in disputing upon those things, but to little purpose as on their part; for what I then said many of the people saw to be the very truth, and all were well satisfied, except such as might harden their hearts and much more was said betwixt us.

As to this thing which I cannot relate, onely P. T. as he began so he goes on, giving a report in his Relation of much more then himselfe spoke, and a great deal lesse then we spoke, which thing in him is not very fair nor honest; For I then proved by many Scriptures, that some were perfect in this life, 1 Cor. 2. 6. even perfect without sin, John 1. 47. 1 John 3. 9. and yet I did declare at that time that many of the Saints and Children of God were not come to the state of perfection, which admits of no addition, for many of the Saints daily receives more and more of Gods wisdom, and of his power and life revealed in them, wherein they grow up to God from strength to strength: And though they did so much contend against it, yet in the end was forced to confesse to the substance of what we speak, as to the particular of perfection.

The next thing is concerning perfection, and I am charged with holding *that perfection is attainable in this life*, which thing I did hold forth and contend for it, and am not now ashamed of it, and my very proofs, which then I used, some of which are related by P. T. is sufficient enough to prove the particular, if I should say nothing more; and even as the thing is related, though what I spoke, the whole is not related by much as about this particular of perfection; but what is related shall stand as a witnesse for me, and against them that doe so much plead against perfection, even of such perfection to be without sin in this life: And to this I shall say little more, but leave his own relation unto the consideration of sober people; onely must say that P. T. hath belyed his own memory, in saying his relation is *A Faithfull Account*, and yet hath related much more then he spoke also about this particular.

As to the next thing which is objected against me, *That the Scriptures were given to the world, and not to the Saints*, this is utterly false, & was neither thus spoken by me, nor yet my meaning. And at the Dispute I did deny that I spoke the words, neither had I any such intent as they have deducted, though still I do confidently affirme, that that Scripture, John 3. 19. was spoken to the unbelieving Jewes that went about to kill Christ, who had never heard Gods voyce, nor seen his shape, nor had not Christs words abiding in them, and in them

then he spoke that Scripture mentioned; neither had I any such meaning, but that the Saints and all sober people, and all people might search the Scriptures, though such a bad consequence they have drawn upon my words, and saith, *it is a giddy assertion that hath dropped from me*, and yet himselfe is forced to confess what I spoke is true, to wit, that that Scripture in the fifth of *John* was spoken to the unbelieving Jewes, and not to the Saints, and yet P. T. to confound himself, confesses that I said the *Epistles were given to the Saints*, and this is a contradiction from his own pen: First, to say, that I asserted the Scriptures were given to the world, and not to the Saints, and yet saith, I confesse the *Epistles were given to the Saints*, which are some part of the Scriptures.

And whereas P. T. farther speaks, questioning in himselfe, how far I own the authority of the Scriptures, and such like, which shews his ignorance or his unbelief, for I have, and do here again speak plainly that we do own the authority of the Scriptures, and we through patience and comfort of the Scriptures have had hope: And they are able to make the man of God perfect through Faith, and what Christ and the Apostles owned the Scriptures to be, the same we do, and neither more nor lesse: And in this we are approved of God, and let men judge what they will.

And whereas P. T. speaks something of Jesuites, and saith he does not apprehend me to be of that measure of subtilty, which is found among men of that brotherhood, unless saith he, I have more then an ordinary art of hiding my self, &c.

To which I answer, Jesuites I deny, and all of that Fraternity, and whatsoever favours of Popery, yet am I hidden from people; and what I am he knows not, neither the world, for from that wisdom am I hid, neither can I manifest my self in that wisdom which is devillish, & knows not God, nor the heart of his sons and servants; for in all those things of which I have discoursed, the depth thereof could hardly be spoken of, because of the darknesse of peoples understandings. And especially concerning justification I was very sparing, and could hardly freely declare my selfe; yet what I spoke was a great satisfaction to many then present, though the one

half that I spoke is not truly related; though to much related shall stand a sufficient witness for me, and against them that oppose me; and that my words and meanings be honest.

This was the thing charged upon me, *That no man can be justified then he is sanctified.* Now my intent and meaning in this was honest; and as about this particular was spoken, which now I do not recollect to repeat; only P. T. hath hinted in short at things how they passed, and my words shall be for ever witnessed, *That sanctification is a witness of justification, & no man can further know himself to be justified then he is sanctified, nor justified then he is restored.* And had P. T. laid down my full answers as I spoke them at that dispute, there would have been no need to have written anything in answer; only I do remember I did stand so manifest, that the new Birth, Sanctification, and Justification was all agreeing in one, and not one without another, and that Christ wrought righteousness perfectly without us, and also fulfilled righteousness in all that believe, and no man is justified by the one of these without the other, and that hath not the other; and they held the contrary; and R. G. did publicly affirm that a man was justified by Christ, excluding the new birth, and the work of sanctification which I denied; and must always deny, that any man who is not born again, but is in the old nature, and not sanctified, but is in the pollutions of the world, is justified by Christ's righteousness; neither can he in that state till he be born again and sanctified, have any honest or manifestation of justification by Christ; and this all men shall witness, though because of this I now may be judged: And though R. G. did openly testify that Christ justified sinners as sinners; yet say I, all that are justified, are justified through faith; and faith doth purifie the heart, as was largely spoken by divers of us at that meeting, which is particularly related; which definition of our justification, they could not except against; for we never were, nor are ashamed to declare what we hold concerning justification, which is through faith in the blood of Christ the seed of the Covenant, and though at that time they made much jesting

diverse times in my hearings; which I should have proved to be unsound doctrine and error: had he had that patience to have stayed; and whereas P.T. doth speak of having a *stone* in our bellies; with such like scornful words, which a discreet man would not have defiled his mouth withal, but that he must shew himself to be of the generation of Priests, who persecuted the innocent in every age, and for his telling of our error, and recovering of our feet out of the snare, and delivering us from the delusion: is true, his words stand upon a supposition, and that supposition stands upon the report of others, as he seems to intimate, which is but a thing far off and credit; for what error, and snare, and delusion, did P.T. convince us of in five hours discovery: any at all, but the rather was forced to confess, so the most part of what we delivered; then what need was there to enter these his words in writing, as if he had heard some great matter of delusion or errors: but all these his words I do see, and if he hath harboured such thoughts of us, as it appears too much by his words, let him cleanse his heart by repentance, lest his intended evil bruise his own head.

And whereas he hath commented upon a book, called *Standard lifted up*, which book I own, and that which is therein written, and himself is forced to own what himself objects against, and comments upon: if, saith he, *E. B.* may so undisturbably own his words as truth; but if, so, and so, the *Popes* do, or such like.

Alas good man, must I be judged upon thy own meaning, or must thy interpretation be the judge upon my words? We have no such law, my words stand true, as I have said them down to be rectified by such *earnest* spiritual; and as loves to raise confessions false, where there is no ground; their judgement I do deny, and charity will leave P.T. to judge upon the best sense, and so let him own my words as truth, and judge himself for his false conclusion of *true* and upright words: only this I take notice of, that P.T. *A perfect conformity to the Law of God in our own persons, though not brought in by our own strength, but in the strength and power of grace, the spirit working all in us, and for us, is not when the righteousness of the Law.*

should not much strive to confound this black doctrine by many arguments or multitude of words, for the thing as laid down in his own words, is vile and abominable to the understanding of any spiritual man; for say I, if it be the Spirit working in us, and for us, not in our own strength; then is it God that worketh in us, both to will and to do, and the fulfilling of the righteousness of the Law in us, and neither righteousness of the Law wrought by us; and if it be in the strength and power of grace, & not in our own strength; then it is the work of Christ in us, and the work of Gods own righteousness in us; and any man that knows the least of God truly, will witness to this, and against his imagined doctrine held forth by P. T. I might demand a proof of him from Scripture, where it is said or signified, that the working of the Spirit, all in us, and for us, and the working of the power of grace in the creature, is reckoned to be our own righteousness, the righteousness of the Law; and my words stands true from which he draws his false consequences, and layes down his dark assertions, and my own words I do own, which are, such as are taught by Christ, and guided by him in all the wayes of righteousness, are justified by him, and none else, not in any word or work whatsoever, but in what they are led to fulfil by him; and in these words there is neither contradiction nor unsoundness, though he hath ignorantly charged them with both; but the words shall stand for a testimony against him, and all his false deductions, and he and all shall know, that God justifies the righteous, and condemns the wicked, and that it is the new man that is justified, and not the old, and let righteous men judge what can bein such a mans heart, who can draw so bad consequences from such upright words.

But farther, he goes on, and hath transcribed more of my words, as Christ Jesus the Son of God is the light and life of the world, and hath inlightned all mankind that comes into the world, with the true light, &c. Now saith he, how doth these agree with mans state in the first Adam, in transgression is a state of perfect enmity, and death raigns in every man, & he is possessed with blindness and unbelief, &c. I say these do very well agree, and they are both true, for death raigns in every man, and he is in unbelief and ignorance, and in a state of perfect enmity against God; so he is in the first Adam, yet Christ hath lightned him, and the

light of Christ shines in darkness in him, and the darkness comprehends it not, & he is in lightened, that he may be changed from death to life, and from ignorance to knowledge, and though he walk in darkness, and be in blindness, and in a state of enmity, it is because he doth not walk and believe in the light which Christ hath lightened him withal, and in my words there is no disagreement nor contradiction, the darkness is in his own mind, who cannot comprehend the light, nor the words that proceed from it.

Further, he questions upon my words, *of having the witness in themselves of being restored again.* First, whether none are restored again, but such as have the witness in themselves? I answer, all that are restored again, and doth believe, have the witness in themselves; and none doth believe, nor are restored, but they have the witness of it. Secondly, he queries, whether all are restored, but some want the witness in themselves? I answer, All are not restored, nor doth believe, and such wants the witness in themselves, that are not restored to God, but them that are restored wants it not. And again he queries, whether the light which is in all, is sufficient, without any thing further of grace super-added, to bring up every man to believe in Christ, & still answer, The light which every man is lightened withal by Christ, is sufficient to bring up every man to believe in Christ, that loves the light and walks in it, and unto such is grace added and increased daily; for as every man improves the measure of the gift of God, so it is increased, the light is increased, grace is increased, faith is increased, but still the light of Christ in it self is sufficient.

Again, from my words, to wit, *the spirit is given to be the guide and rule of life to the children of God;* from whence he queries, whether the spirit is so given to be the guide and rule of life to the Saints, that they have no more need to attend upon the Scriptures? I answer, It is promised, that the spirit shall lead into all truth; and such doth own the Scriptures, but not as their teachers, for the anointing dwells in them; and they need no man to teach them, but as that anointing teacheth all things, and they have no need of the Scripture to teach them, for all the children of God are taught of God, and need not any other teacher, nor needs not to say one to another, know the Lord; and yet all such doth own the Scriptures to be

in the testimony of that which they believe, and have received. Again, from my words, to wit, *the light of Christ in every man shall give testimony to the truth of what I speak, unto which I commend my self*; from this he queries, can these be witnesses to me, and of the truth in me, who are ignorant of the life and power of the Creator, &c. who are following the counsel of their own hearts which are evil, &c? I answer, Yes, the light of Christ in such shall judge, one day, and to it I commend my self, and by it one day shall be approved, though now the wicked hate the light, yet doth it witness against them, and for us, that we are of God, though its true they cannot judge between light and darkness, between truth and error, yet the light in them which shines in their darkness, doth judge and put a difference; and when the book of conscience is opened, it shall justify us, and condemn our enemies.

Again, he queries, whether I make the Holy Ghost and the carnal Spirit two? I answer no, they are one, neither do I seem to make them two, it is want of knowledge in him, who cannot understand, but raiseth objections where there is no cause.

Again, from my words, *this is acceptable and well-pleasing to God, above all words and outward conformity*, &c. from this he questions, whether the doing the greater things of the Law is acceptable, where the less are neglected? I answer, No, for every title of the Law, less and greater, must be fulfilled by Christ in us, in whom we are accepted; and thus I have returned a few words to the consideration of people, and particularly the people of Draton, and the Country thereabouts, to whom I direct my speech, thus.

All ye people who are scattered, as sheep without a Shepherd, and knows not Christ the everlasting shepherd, to lead you, & to rule you, cease, on cease from all your teachers without you, who are dumb shepherds, which doth not gather you in God; such are they that preach for hire, and desire for money, and that takes gifts and rewards for preaching, who through covetousness, by feigned words doth make merchandise of souls, such do keep you always learning, and never able to come to the knowledge of the truth under their teachings; your souls are starved under them, and you perish for want of true knowledge, and death reigns amongst you, and many are in the broad way that leads to destruction, but few in the strait

strait way that leads to life; and iniquity, and wickedness bounds amongst you, and like teachers, like people; for from the least of them, even unto the greatest of them, every one is given over to covetousness, Jer. 6. 13. great ignorance hath blinded your minds, and great darkness is over your hearts, and your teachers doth deceive you, and they cause you to erre, and you give your money for that which is not bread, and your labour for that which doth not profit, even as the people of Israel did, so do you, and in their transgressions do you walk, and your teachers are in the steps of the Pharisees, they are called of men Master, as the Pharisees were; they stand praying in the Synagogues and Temples, as the Pharisees did, and they have the chief seats in the Assemblies, as the Pharisees had, and they even shut the kingdom of heaven against men as the Pharisees did, and will not enter in themselves, nor suffer them that would; cease from all your outward Priests, and hearken to the voice of the Lord, which breaks down that nature which is contrary to God, and raiseth up the seed which is heir of Gods kingdom, & turns your minds to the light in you which Christ hath lightned you withal, which light shines in your consciences, and convinces you of your evil deeds, it reproves you for vain words and ungodly speeches, it will let you see what your hearts goes after, and what your love goes out unto, and if you love that, it will lead you to Christ, and he will be revealed in you to teach you, and to give you the witness of peace and reconciliation with God, the light is your eye by which you may see God, it will lead you out of all idolatrous worships and works, and from your false worships, which is abomination to the Lord; and you must be converted and changed into a new nature, and you must put off the old man & his works, before you can worship God aright, for he is worshipped in spirit and in truth onely; and such the Lord is now seeking to worship him; therefore cease from your Sacerdote-house worship, which is in the traditions of men, and not in the spirit of the Lord; and that worship must be confounded, for its root is corrupted, and its branches will wither, and the breath of the Lord is kindled against it; if you love the light of Christ and walke in it, there is your teacher, and if you hate it, there is your condemnation.

The next day after the Dispute, this was written,
and sent in a little time after to Draton, and up
and down that ways.

Richard Goodgrom,

Friend, hath not thy ignorance, folly, and wickedness towards me
now appeared, and is it not made manifest in the sight of many
people? And now thou maist cease to boast, and also to back-bite for
the time to come, and no more secretly to surmise behind my back, to
raising of unruly spirits against me, so much as in thee was possi-
ble; and hast thou been more crafty, and more subtle, more mischief
thou mightst have done; but the innocent is delivered, and thou art
taken in the snare which thou laidst for another, and false doctrine is
proved to proceed forth of thy mouth; and thou and thy company may
be shamed, when you consider the managing of your worke
against me, who many times appeared immoderate, in speaking
many at once confusedly, and also were unreasonable in not being sa-
tisfied with just answers; but it shews your blindness and unbelieve,
you cannot understand the truths of the Gospel of Christ, but contends
against them, though in the end you are forced to confesse to them as
well sufficiently witnessed that day of the Dispute; and thou in par-
ticular who reproachedst me behind my back, in divers places where
I have heard of it by my friends, whom thou judgest had not been so,
for they have discovered the naughtiness of thy heart both in the
Country and in the City: Thou hast given forth that I had preached
false Doctrine, and such like wicked reproachfull back-biting lan-
guage behind my backe, not like a man faithfull to God and thy
neighbour, but one that hath surmised evil against the harmlesse:
and thou mayest remember, all these things which thou objectest a-
gainst, who would have made a great matter of them against me,
if they sufficiently proved to the understanding of many honest
men. And if thou and thy company will be blinde, it is because
you harden your hearts against the truth, and I am clear in the sight
of the Lord; and all shall know that have an eare to heare, that what
I professe, preach, and practice, is the saving truths of Jesus Christ;
though they may be branded to be heresie by such as thee, who may call
the light darknesse, and darknesse light, and put good for evil; and will
for

or good; & at a convenient opportunity I may take in hand to prove that thou thy self hast held forth that which cannot be justified by the Scriptures, but are condemned thereby. Many things I will lay out in my bearing, which I may object against, and prove the contrary, and I shall not goe behind thy backe, as thou hast done, to slander thee; but I shall rest contented, and wait the opportunity to lay out thy nakednesse and weaknesse in the sight of all people: And whether thou judgest, The Scriptures, (the writings) and the things written of, is two things. The one is the word of God, but the other is not, and this all sober men confesseth too. Though thou jangle and wrangle about it with thy lame arguments, to no purpose at all, except to show thy weaknesse and folly: And also no man is justified by Christ's righteousness, untill he receive it, and as he receives it, and this thou hast one day witnesseth; for though righteousness be in him, sufficient to justify, yet by it art thou nor any man justified, but in the receiving of it, and dwelling in it, and this shalt thou confess to be truth at the day of the Lord: And in the mean time let me hear thy false assurance in calling this heresie. And also a man may be tempted to sin, and there may be evill motions to him; yet he not being overcome of the temptation, not consenting to the motion of sin, it is no sin to him, neither shall sin be imputed to him, if he commit it not; but he that committeth sin, though he profess never so much of justification, yet for his sin shall be condemned; and this shalt thou witness at the day of Judgement. Also that there is a perfection attainable in this life, even to be perfect and without sin in Christ Jesus: and this I affirm to be the truth of the Gospel, and that wherein the faith of Gods people standeth; and though thou makest a twisting & a wrangling against it, yet it is too strong for thee, and in thy wisdom and thy arguments, is thy folly and thy weaknesse seen, and truth stand over thee, and thou canst not it nor me reprobate; and also that some of the Scriptures was spoken to the world, and not to the Saints, this I also have sufficiently proved, and thou art not able to detect it, and all thy snarling in opposition to these things is confounded, and thy arguments made without effect; and all whose eyes are opened, find thee to be of too short a measure, and of too weak a capacity to understand the deep things of God which is hid from thine eye, and whom thou savest not in thine wisdom; though thou hast the word, yet thou art ignorant of the life, and the life is in dominion over thee.

and in most thou submit, and lay down thy Crown: and from thee
 I holden in that life and truth which I do possess: And though I
 be in a disrepute, yet am I true: And though I be slandered and re-
 proached, and back-bited by thee, yet it is for Christ Jesu sake, and
 for his truths sake, and not as an evil doer. But friend, learn more
 before thou judge a man before thou hear him, or to condemn
 the matter before thou hear the proof of it; for by these things thou
 hast not gained a good report, but God condemns thee for it, & men
 for thy share in it, and the burden of it one day shall thou bears,
 when thou and all shall own thee in these things.

And now thy spirit is tried, and it is found too light, and cannot
 stand in judgement, for it is carnal: And though separate from
 the world in appearance, yet is thy spirit of the world, and reacheth
 not the knowledge of the things that are eternal; but art imagining
 in thy minde, not being guided by that Spirit which gave forth the
 Scriptures, and so thy knowledge is naturall, and cannot contain
 spirituall things: Therefore friend, come down to Gods witnesse in
 thee, the light which shews thee sin, and convinces thee of evill, that
 light is thy teacher if thou love it, and thy condemnation if thou hate
 it. I have divers particulars against thee at a convenient season, to
 manifest thy folly and weakness by them; and what ever thou judge
 me, I am a friend to thy soule.

E: Burrough.

Richard Goodgroom held forth at the Dispute at Dra-
 ton the 18. day of the 11. moneth, 1657.

HE said the Letter was the word; and by Letter he said he
 meant the thing contained in the Scriptures: And when I
 said I had the Letter in my hand, meaning my Bible, but not
 the thing signified; he said, but I had the thing signified: and
 he said, people were justified by Christ, excluding the new birth
 and the work of sanctification; and Christ justified sinners as
 sinners (that is) while sinners remaining in sin.

As

At Justice Barnard's house, in the year 1746, I was
 that any man could be led to God by a light within
 himself; it was not that same light which con-
 veyed the knowledge of God; and they confessed
 did deny that the light within conveyed to God
 the knowledge of the Scripture; &c. &c. which did
 the people.

At *Uxbridge* one time he said, Christ needed not
 come to have judged the world; for there was sin enough
 would to judge it before he came. Then I asked if he
 the world, and he answered yea; and he said they were
 Government of God, spoken of *Albion*; which turned
 God behind their backs.

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 come to have judged the world; for there was sin enough
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 Government of God, spoken of *Albion*; which turned
 God behind their backs.

E. D. 1746.

THE END.

Richard George, of the City of London, in the Parish of St. Martin's, in the County of Middlesex, on the 13. day of the 11. month, 1657.

At *Uxbridge* one time he said, Christ needed not
 come to have judged the world; for there was sin enough
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